1: Meek E, G-5 (1925-1930) 1931
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149.	Untie it	biyukgu	bijukgu
	Tie this rope	lap eyu yanka	lap.ɛjujanka
	Make the boy untie the goat	tie bangwon ka biyuk jon	tiɛ bangwɔn ka bijuk dʒɔn
150.	My brothers and I, we are going but no one else	nung banga nanyurnung zinat zirany-inzit	nuŋ baŋa nanjurnuŋ zɪnat zɪranjɪnzɪt
	Brothers, let us go and tell the Chief	nanyurnung bai zinat zi his ma gwam	nanjurnuŋ bai zinat zi his ma gwam
151.	This tree is bigger than that	akwon kane ka nare si kane mishi	akwon kane ka nare sɪ kane mɪʃi

(nare = exceed ; mishi = size)

Last night I was in my house with a white man. We heard a noise outside. He said, " Do you hear that ; they are thieves ; let us go out and see." We went out. I said : " Who are you ? " They answered, " Nothing." But I said, " You are thieves." Then we called the police and put them in prison.

Lio ta tuk in she mali nung, dung yang ganet bature (*or* bang bature iyang). Du fok mochi tosa (*or* zizi fok mochi tosa) ; gugo sihio, " fok tuni ; tambiya babiya (*or* ekhiene, " a fok aliena ; etangvia) ; yok zu wut zu li." zu wut. na hio : " yin yine yan bia ? " se basi chim, " kiang sheva." nung inhio, " yin etangvia." se zi je dogare, zut tiaba a sarka.

Lio tə tuk in ʃe mali nuŋ, duŋ jaŋ ganɛt bature (or baŋ bature ijaŋ). du fɔk motʃi tɔsa (*or* zizi fɔk motʃi tɔsa). gugɔ sɪhɪo, " fɔk tuni ; tambija babija (*or* ɛxiɛne, " afɔk aliena ; ɛtaŋvia) ; jɔk zu wut zu li." ʒu wut. na hio, " jɪn jɪnɛ jan bia ? " se basi tʃɪm, " kiaŋ ʃeva." nuŋ ɪnhio, " jɪn ɛtaŋvia." Se zi je dogare, zut tiaba a sarka.

The Kachichere

The Kachichere, who call themselves the Aticherak (atɪʃɛra:k) and are known to the Katab as the Tichat (titʃa:t), are an insignificant tribe of 620 persons, of whom 470 are located in the Chawai district of Zaria Province and 150 in the Katab district. They state that they were once much more numerous and occupied a large proportion of the country now occupied by the Katab, but that the tribe was almost wiped out by a volcanic eruption which occurred about 150 years ago. This is quite probable, as there are numerous craters in the district.

There is no tribal organization, those in the Chawai district forming village-areas under the Chief of Chawai, and those in

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
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survival after death."[91] It seems clear from Smith's account that the Kagoro *obwai* cult " does not command awe among initiated males " at the present time, but he leaves some doubt as to the effectiveness of the cult among the uninitiated, particularly the women, commenting only that it " has lost some of its functions."[92] Apart from spring memorial rites the ancestral cult appears to be associated with none of the rituals of the annual cycle—planting, harvesting, or hunting.[93]

The extent to which belief in the supernatural constitutes a basis for, or at least an element of, the aforementioned rituals of the annual cycle is by no means clear from Smith's accounts of them, already referred to.[94] Tremearne, too, fails to make the point clear in describing " harvest rites."

Of hunting rites Temple says only that ancestral spirits are consulted in the sacred grove. *Akanyam*, described by Smith as ritualized beer drinking by members of a lineage at the lineage shrine (*sshwo*), appears to be associated primarily with hunting, but it is not clear whether this rite follows each hunt, or simply terminates the hunting (= dry) season. Neither is the religious, as contrasted with the social, basis of the rite entirely clear, though Smith calls it a " ritual of purification," and says that it marks the end of the period during which the hunter is in danger from his quarry's dead spirit.[95]

Judging from Meek's evidence, the *kwai* (clans) are totemic units, that is, respect particular animal species: he reports, however, that clans recognizing a common origin (that is, localized segments of a *bin*) sometimes do, and sometimes do not, recognize the same species as their emblem.

Smith gives an interesting account of the *imbhweh* cult, which during its brief career rivalled the *obwai* cult, and threatened to displace the budding chieftaincy as a comprehensive institution, so that (in 1934) the Administration felt bound to outlaw it. In general outline *imbhweh* closely resembles *obwai;* it was essentially a male secret society with masked dancers and initiation, and it imposed a certain discipline on the community through floggings and ritualistic fines of goats and beer. According to Smith, the rise of *imbhweh* was incident to the disastrous locust invasion and subsequent famine of *c.* 1930, and to the activities of a new chief appointed about this time, a ruthless man, who converted the N.A. police into a personal instrument and had people whipped, fined, or imprisoned at will. *Imbhweh's* chief claim was to the control of locusts; accordingly the shrine and ritual of the cult was established in each village, under the headship of the *titu imbhweh*. Everyone was required to attend the nightly dances at the shrine, to bring beer, goats, chickens, and dogs as tribute. Women were ordered to sleep with nominees, and premarital licence, a thing foreign to Kagoro custom, was ordered. *Imbhweh* was also instrumental in punishing theft, which had increased during the period of locust infestation. According to Smith, the great mass of the people were caught between these two opposing forces struggling for power,

[91] How this accords with Smith's assertion that " in former days . . . ritual assistance . . . was sought from [their father and father's brother] either in their lifetime by small gifts of beer or after their death," is not clear, unless it be that a generation of successful mission activity has wrought changes in Kagoro religious belief.

[93] Smith implies that even the residual core of belief in *agwam obwai* as a kind of go-between from the living to the dead, described by Meek, has vanished.

[92] These spring memorial rites are described only imperfectly by Smith, but occur towards the end of the dry season. They begin with *obwai abeyan*, then comes *fon* which seems to be a kind of memorial service for the dead of the preceding year.

[94] Smith lumps together all planting and harvest rituals as *ci* (*chi*) rituals; each of several traditional staples has its own special rites. These rituals appear to define the village, and are presided over by the village *tienwhop*, always a member of an Ankwei clan. (Whether lesser rites are subsequently held by each clan is not clear: Smith never describes the exact functions of the *niewhop*, the clan-head in ritual matters.) Hunting rites are presided over by the *tenci* of each clan: within the village, the rites of the senior clan take precedence over those of all other clans.

[95] Tremearne's (and Temple's) statement that the spirit of a hunter's quarry may be reborn in his child is perhaps relevant here.